ROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, JULY 5, 1961

# A Little Is a Lot

*A little leaven leaveneth the whole lump.*
*I Corinthians* 5:6

George E. Failing

MOST frequently in the Scripture leaven stands for corruption and sin. The symbol was carefully chosen by God at the time of Israel's exodus from Egypt. The prohibition was clearly ceremonial, not moral, for leaven does not harm bread nor was Israel commanded to refrain from use of leaven at any other season than Passover. But the symbol is very instructive.

Leaven was not permitted even in small quantity. It was not the amount of leaven that mattered; it was the nature of it.

Contrary to the opinion of many, it is not the amount of sin—the massive evidence of obvious transgressions—that is to be feared. Not the quantity but the quality makes it dangerous and damning.

Like leaven, sin is penetrating, permeating. Its beginnings in a life always seem small. There's the nature of sin in the "innocent" child; not many parents are alarmed or even concerned about it. There's the "wild oats" tendency in youth. There's the "small" cheating in examinations, the slowdowns in assembly-line production, the padding of an expense account, the misrepresentation of a product, the tone of voice that conceals a false statement. Do these seem small?

Remember that Adam only took once of the fruit of a tree. The fruit was not poisonous but the disobedience was eternally damaging.

No sin is small. *Whosoever shall offend in one point of the law, he is guilty of all. He that is unjust in the least is unjust also in much.* Sin is not feared because of its proportions but because of its nature. It relentlessly spreads through the tissues of life on all planes—spiritual, intellectual, moral, physical—and pollutes them all. The heart rebels against God; the mind justifies that rebellion; the conduct exhibits disregard of God's law; hands and feet set out to execute the desires of *the sin that dwelleth in me.*

No person is saved from sin who seeks forgiveness only. He is saved who seeks freedom from the polluting stream of sin, from its pride and power.

No New Testament writer saw this truth more clearly than did David. *Behold, thou desirest truth in the inward parts . . . Create in me a clean heart, O God . . . The sacrifices of God are a broken spirit.*

James 2:10; Luke 16:10; Romans 7:17; Psalm 51:6, 10, 17

# Guest Editorial . . . . . Oliver G. Wils

## Why Tears?

And God shall wipe away all tears from their eyes.
Revelation 21:4

*How can God wipe away our tears that Morning?*
*Will there be sorrow in that cloudless day?*
*The burdens of earth have been forgotten,*
*"Well done, my child, now rest," we've heard Him say.*
*Why tears?*

*When we, through unstained glass, can see His planning,*
*The way our paths were marked with jealous care,*
*And know the Love that called us to the high road,*
*We'll see His chosen paths were wond'rous fair.*
*Why tears?*

*Then we shall see how, in our willful passion,*
*We chose the lower way and missed His rest.*
*And we shall feel the heartache that we caused Him*
*When we refused His perfect will for second best.*
*Flow tears.*

Lois Duncan Holder

## Will War Come?

Everyone agrees—Russia, United States of America, Canada, military men, scientists, educators—that a nuclear war is unthinkable. If that is true, what is thinkable? Can we develop workable alternatives to nuclear violence?

At once some devout soul declares, "Yes, there is an alternative. It is the sincere practice of the religion of Jesus Christ." To this we agree. But of the more than two billion men on this earth about one half know nothing, absolutely nothing, about Jesus Christ and His teachings. Do we have time to evangelize this billion men? We do not, for tensions mount with each passing month.

National sovereignties are arrayed against each other under conflicting ideologies. The inevitable conflict of the present program will not be victory by one over the other. It will be mass slaughter, mass destruction of life and of the tools of life, if not total annihilation.

The things being done by sovereign nations to strengthen their security succeed only in intensifying the peril. A small incident in the Middle East could be the act which will touch off another "Pearl Harbor" on a world scale.

Neither side in this catastrophic war which hangs over the world is made secure by its terrifying weapons. Nuclear weapons have been tested. The canopy of nuclear fallout about the earth is being enlarged each time a nuclear bomb is exploded. Men who are schooled in these things are in sharp disagreement as to the biological effects on our race.

In some manner a different approach to the world situation must be discovered. It is not, it cannot be, submission to communism or annihilation. We reject their alternative. Out of the welter of political chaos must come a high road of peace. Every man of faith and prayer can help create it.

What we must have is a different approach to t whole question of violence—violence on an internatio scale with millions of men involved or violence on t street corner or in the alley with two men involved.

Crime and violence must be repudiated as a way life in any social order.

"Give-away" programs on TV and radio that ma on fabulous sums of money resting on a chance corr answer must be exposed as schools that teach falsehoo Men still must live by hard work, not by cleverness.

Gambling, legalized or otherwise, is to be oppos Our taxes are high and may go higher, but we w pay higher taxes rather than team up with gangsters a peddlers of justice.

The honorable citizen must at all times supp measures which will facilitate progress toward hon disarmament, wider observance of human rights, i proved trade relations and a system of warning agai potential aggression.

War always was, and always will be, hideou hurtful. Out of it comes inflamed passions, cloud reason, warped judgment, and new and additional pr lems.

War will come unless there is a united and purpo ful effort to avoid it.

War will come unless the people who love decen and peace raise a strong voice against oppression, gre arrogance that deny to men the rights of life.

We unite to prevent war.

We humbly co-operate with others to outlaw war a means of settling international disputes.

## Vacation Time

When one goes on vacation, there are two thin that ought not to be left behind—common sense a religion. You will have need of both.

You expect God's grace in summer as well as winter. Has He not a right to your all-year-round votion?

When the church takes a vacation, the devil m safely take his.—*Selected*

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# Was Reading...

*by the Editor*

an article by Lowell Thomas, "The Virtue Prudence," in the June 1961 issue of *Chris-n Herald*. Mr. Thomas was asked, "If you uld preach one sermon, what would you y?" and this was his reply. "The collapse good sense is worse than the collapse of hics. A hypocrite may have the sense to e the moral law that he violates. But our ndamental problem is that so many nericans seem incapable of violating any ndards simply because they haven't the telligence to see any—even those of en-htened self-interest." He says that we ould be able to preach this sermon to ople in public life everyday. "The unger generation can be approached most sily on this basis. Tell them to be good, d the chances are they will laugh at you d call you 'a square.' But not even the orst juvenile delinquent wants to be called upid. He may smirk about having no orals. He will not smirk about having no ind."

that "conservative estimates indicate a ed for 50,000 new churches to care for an nerican population of 200 million by 1975. enominational agencies charged with the sk of church expansion do not have equate resources for such an undertaking. his places the major responsibility where it longs—on the shoulders of our existing urches." So says Dr. Monroe F. Swilley, Jr., stor of Second Ponce de Leon Baptist hurch in Atlanta, Georgia.

"An Answer by Dr. John Ferguson to the ne Thousand Dollar Challenge' Made by e Seventh Day Adventists" in the *Gospel nner* of June 1, 1961. The original "One housand Dollar Challenge" was: $1000 to given to any clergyman or layman who n read one text from the Bible commanding hristians to keep Sunday holy, in obedience the fourth commandment." To this, Dr. erguson gives fifteen passages and texts in e Bible that give authority for us to use e first day of the week for worship. A ry interesting article.

an item in the Kannapolis Wesleyan ewsletter from the pastor, Dewey O. iller. The need for more tithers was essed. "Five per cent of all tithes and ferings is set aside for this fund (Hospital nd for members). We are endeavoring to ve $5 per day to each of our members who e hospitalized. Your turn may be next. elp us keep this fund in full operation d show Christian fellowship—not worldly arity."

an encouraging item from Alaska, our w state, on state support of parochial hools. *Church and State*, issue June 1961, ports: "A significant victory in the fight ainst tax appropriations for parochial school ses was scored in April when the Alaska preme Court, in a 2 to 1 decision, ruled ch appropriations unconstitutional."

the *Children's Friend*, coming out with s first issue of the new look in offset print-g. The Sunday School Department con-nues the effort to make our papers more pealing and attractive for children.

(*Page 4 please*)

*EDNA JANES KAYSER*
*Spokane, Washington*

# Light in the Darkness Dew in the Night

*"When I sit in darkness, the Lord shall be a light unto me . . . he will bring me forth to the light, and I shall behold his righteousness."*
Micah 7:8, 9

*"I will be as dew unto Israel."*
Hosea 14:5

Sometimes sudden darkness comes into our lives. We are overwhelmed with it. We may be so bewildered by the wiles of Satan that we cannot even find a place to rest our head. It seems so hopeless —"What is the way out? When will God help me?" we cry.

But suddenly we see a light—a great light! And we reach out and touch Him, our Lord and Saviour.

In deep sorrow, I have seen His light and He comes very close. Then all is quiet and there is peace.

In walking through our valley of darkness, we have caught a glimpse of Calvary. We have looked into the tender heart that broke there. We are different. We can minister to those who suffer, because we know sorrow. The light of His love lets us see where to place our hand in compassion.

We go deeper with Christ, much deeper. We can open up our hearts to Him, like the roses open their petals to cup the sunlight and the dew. Blossoms hidden in the shadows of great pines must reach for the sun and they will become tall for having done so. They must have the sun that they may be beautiful and fragrant, and they need the dew for sparkle and freshness.

Like the roses, the farther we reach for Him in our darkness the taller we become spiritually.

And there is the dew. The dew comes in the night—when there is darkness. In the morning we see the rose refreshed and enhanced—for the blossom has a gem of God in its lovely heart.

Do we glisten with the dew of His Holy Spirit? We may if we will open up our lives to receive Him as the rose yielded to His hand.

He longs to impart unto us His dew of quietness and rest. We need not be troubled if for a time we are dwelling in a valley of darkness. He goes softly through the valleys and He will sprinkle the dew upon us, if we are ready. Would He touch the rose and forget us? How could He—He who loves us so! No, He is coming through our valley and He will remember!

Valleys are dark lonely things, but it was there that I heard His voice. There was no way for me to turn. I was trapped. I just simply gave up and said, "All right, dear Lord, I do give up." It was then He spoke to me so gently and gave me the dew of the Holy Spirit. It was a turning point in my life. Jesus became real and very precious to me! I must go quickly into the highways, the byways and the hedges to search for the lost sheep and tell them of Him—who loves them so. It was burning in my heart. I could see the field white and ripe. I must go!

Let us not be alarmed if it is dark for "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon" (Hosea 14:5, 6). ●

# The Loneliness of Childhood and Age

*S. L. MORGAN, Sr.*

CHILDREN suffer tragic loneliness beyond our dreams. They are in thousands of broken homes in our country, where love is unknown. But I think the world's greatest tragedy is the millions of children displaced by war. Their lot should break the heart of the world.

An example of exquisite pathos is the story of the little brother and sister in Richard Collier's "Captain of the Queens," popularized a few years ago by *Reader's Digest.* They were Belgian children who fled before the Germans in World War II. They walked across Belgium and France, each clutching a pet dog. Reaching the coast and about to board a ship, they were told they must give up their dogs. Weeping out their grief at parting from the only love they had in the world, a kind woman pleaded, "But the dogs have walked with them from Belgium, and they must not be separated now!" He gave in: "Well, let them come."

The ship sank under a German air raid, carrying down thousands, including the forlorn children. The captain said, "The best thing in it all was that the children had their dogs with them!"

My main study for ten years has been old people, especially their tragic loneliness. Wherever I've gone I've inquired about old people to learn of their neglect and loneliness. In the ten years I've had hundreds of letters from old people across the continent, even into Canada. Almost invariably what stands out is their loneliness. Alone, often in homes for the aged, none to love them nor care, they lament, "I'm so lonely!" Even in homes of children or grandchildren who love them, they say, "Even my children are always busy, with no time for me, and friends seldom come to see me."

One model old woman wrote me some years from Texas, often saying, "It is a high-day for me when my pastor comes in five minutes and offers a prayer, but with so many to see, he can get to me only once in several months, and that is a long time to wait!" But she was always radiant; "I'm not complaining, I only think of the multitude of old people less fortunate, and more neglected than I."

If only people realized this loneliness, the sheer sorrow of it would drive our church people to carry comfort and sunshine to the lonely aged.

I wrote for the local paper a note about dropping in to see "Roy," the amiable blind neighbor and the joy in his face and tone when someone came to take him on a ride. A professor wrote me, "It touched me; I could have been doing things like that!" ●

Wake Forest, North Carolina

# 70 BUTTONS

*WOODROW W. HILL*

HOW many years do you have left in life?

A famous seminary president faced the question one day when he was 56 years old. He took 70 buttons representing the scriptural three-score-and-ten-year life span. Carefully threading them on a long string he stretched them across his study wall. He then pulled one button for each year he had already lived, 56 of them in all, over to one side and counted the remaining ones. There were only 14 left. This symbol was to be a constant reminder to him of the brevity of life.

He meditated on the future and concluded that the remaining years were few and he must therefore make each one of them count. If he had only known, he could have moved just three more buttons over and all his earthly life would have been concluded. Just three years later he had a heart attack while in the pulpit of a church in California one Sunday night and died in a few hours.

How many years, or days, do you have left?

James, the half brother of our Lord, pondered the question for himself and others. He said, "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this or that" (James 4:13-15).

Make the present moments in life count. They are the only ones of which you can be certain. Through them, however, you can make eternity secure.—*in Biblical Recorder* (*N.C.*)

# I Was Reading . . .

(*from page* 3)

● in the June 1961 issue of *His*: "We ar today spending more money, through taxe levied upon us, to put the first man in spac than we give for Christ's sake to reach th last man on earth. We are using up mor energies to reach an uninhabited moon wit a rocket than we are expending to reac the lost multitudes with the gospel of sal vation. It's not the moon we need to win fo Christ; it's this earth, this inhabited worl and this generation." A tragic observation.

● a report by the Methodist Board o Missions that 22 of their schools in Cub including five over a half century old, wer nationalized by the Cuban governmen There was an enrollment of at least 5,00 students in these schools.

● a release from the Federal Bureau o Investigation reporting for the months o January-March, 1961. J. Edgar Hoove Director, reports that "Crime for the firs three months of 1961 when compared to th same period, 1960, continued its relentless up ward trend. The *Crime Index* disclosed a over-all 10% jump in serious offenses for th quarter. Murder was up 9%, forcible rape 2 and aggravated assault 3%. Property crime followed the trend with larceny over $50 u 13%, burglary 11%, auto theft 9%, robbery 7%.

● in the April 10, 1961, issue of *U. S News & World Report* that the Communis government of East Germany will put mor restriction on the freedom of their worker The plan is to draft workers for temporar jobs lasting from three to six months. The are already forbidden to strike or to organiz trade unions. This only increases the la borer's worry—he may be moved at any tim

● that the Dade County Circuit, Judge Fritz Gordon, has ruled that daily Bibl reading in the schools may be continued bu some other practices such as Christmas an Easter plays must be discontinued. "H ruling upheld the constitutionality of a 30 year-old Florida law requiring the dail prayer and Bible reading 'without sectaria comment.'"

● the amazing observation that "criminal have created something like a reign of terro in the Nation's capital. Women in most part of Washington, D. C., fear to venture ou alone after dark. Many streets are unsafe aft er midnight, not only for women but fo able-bodied men.... Crime in Washingto has been in a steady rise since 1957. Th reason? Police place much blame upon th federal courts, including the Supreme Cou .... Rights of criminals are so strongly pro tected by courts, and policework is so hedge about that Washington officials see a crisis de veloping in law enforcement." *U.S. News an World Report* of May 29.

● a very pertinent discussion about "Th Bible and Capital Punishment" in the Jun issue of *Eternity*. Three varying views ar set forth, all based on Scripture and all wri ten by recognized students of the Boble. Th is certainly the best symposium on the sub ject that has come to the Editor's attentio recently. While a personal judgment on th subject may seem unnecessary, the carefu reading of these articles will almost deman on the grounds of Scripture and logic th we are required to take a position.

# A REPORT TO THE CHURCH

*by General Superintendent HAROLD K. SHEETS*

THE 26 member Board of Admin-stration, charged with the management of the Church (with its 50,000 members and Sunday-school rolls totaling 145,000 names) in the interim of quadrenniums, met in annual session June 7-9 at the World Headquarters in Marion, Indiana. Major recommendations to the Board had the benefit of study and evaluation in Commission sessions held June 6 immediately preceding the opening of the Board Meeting.

Chairman B. H. Phaup capably guided the deliberative sessions through an unusually heavy agenda. Issues were faced with openness, judgments were studied and prayerful, and while there were differences of opinion there was an absence of rancor throughout the sessions.

The Board took note of an enlarging role of leadership which the Church is accepting in the field of sound Wesleyan emphasis and Biblical scholarship, an enlarging periodical and literature ministry, an incisive editorial policy with respect to the Wesleyan message of the Church and contemporary issues and in the field of evangelism and world missions.

On the mission fields of the world an era of building of schools, hospitals, churches and parsonages comes out of the growth the work is enjoying. Wesleyan presses in Japan have given to the Japanese the biography of Samuel Chadwick in the language of the people, and to the Latin American the press in Medellin has given a new translation of John Wesley's "Plain Account of Christian Perfection." The latter project in the Spanish language has been jointly undertaken by Wesleyans and the Church of the Nazarene. A decided increase in Christian nationals training for leadership in Bible schools is evidenced by four Mexican students in Nogales; 13 Colombian students; 25 students in vernacular Bible schools in West Africa; and 3 Japanese students in the Yeotmal Seminary, India. The year witnessed an increase of 3000 overseas communicants with a more than 1000 increase in full church membership.

For the Sunday schools the year has been one of fulfillment. The organization of the staff has been completed, additional quarterlies are being provided for better grading to age needs, and Sunday-school papers are being correlated with the lessons. Efficient promotion of the Sunday-school offering for Hephzibah Home brought the total to something more than $32,000 which was an excellent victory for the new building program. Board approval was given for the 1961 Thanksgiving Offering in support of the Wesleyan Methodist Seminary Foundation which need is both worthy and urgent.

The gross business of the Publishing Association was reported at $414,000, or an increase of $100,000 for the year. Religious books and merchandise sales apart from Sunday-school literature totaled more than $140,000, $46,000 of which represented the activity of the downtown Marion Bookstore and the Wesleyan Book Room in the Wesleyan Headquarters building. Doors of service to other communions of like faith are opening for the provision of Sunday-school lesson helps on an imprint basis. Out of a growing desire to explore suitable areas of cooperation with other holiness bodies, the Board took favorable note of this development.

The Wesleyan Investment Foundation reported assets of $265,500, representing an increase of more than $100,000. Nearly half of this total amount is in net worth and in annuity type contracts. The Board authorized a new operating level of $400,000 for the coming year. Using the slogan, "Wesleyan dollars for Wesleyan tasks," the Foundation anticipates further enlargement and service to the cause of Church Extension. Wesleyan Methodists gave to Church Extension $90.111.06 as compared with $77,445.-07 last year. Approximately $50,000 of this was in budget payment, the balance from designated funds, Card Call, and other sources. Churches and the Y.M.W.B. increased their giving to Church Extension, while the W.M.S. and the W.Y. decreased their budget contributions. The Board was appraised of the fact that budget giving must be increased lest the operation of the department be seriously impaired. In the last two years 54 pioneer works and/or churches have been started, and 16 of the pioneer works reported at General Conference, 1959, have since been organized with 521 full members. Record of churches established, however, was marred by the fact that 11 churches have been discontinued. Limited personnel, the unromantic appeal of the nearby home field, the absence of pioneer workers touring conferences to tell of the needs and successes of the work, and the failure to see the missionary meaning of church extension were pointed out to the Board as reasons which slow down our church extension task. It was also stressed that the record of our church tomorrow is being written largely by the interest, the support and the accomplishments in the field of Church Extension and Evangelism today.

Along with our Wesleyan college reports was the story of financial campaigns for campus building and enlargement, enriched curriculum offerings, increased enrollment, and a studied pursuit of the highest possible levels of spiritual and academic realization. There was also a decided forward movement in the development of the John Wesley Seminary Foundation.

Both the Woman's Missionary Society and the Y.M.W.B. reported an all-time high in the raising and the channeling of funds to the World Missions Department and related interests. The W.M.S. reported 996 local societies, 25,980 in membership; and total receipts for the year, exclusive of Y.M.W.B. funds, of $289,137, representing a gain of more than $13,000 over last year. The W.M.S. announced sponsorship of six combined missionary rallies and workshops to be held in Ohio, New Jersey, Georgia, Kansas, California, and Oregon. Subscriptions to the WESLEYAN MISSIONARY were near 15,000, speaking well for both management and content of this monthly journal of missions.

Operation Outreach has been reemphasized for the remainder of the quadrennium with particular emphasis upon the recruitment of workmen for the Lord's harvest and the conservation of soul winning results. Evangelism and church extension was emphasized as everybody's business and there were indications that an awakening was coming throughout the Church, toward

a better balance between lay and congregational evangelism.

The editor of THE WESLEYAN METHODIST analyzed his editorial policy before the Board in explaining the need for fresh, crisp statements of truth as honestly seen and set in the framework of the times in which we live. The editor discredited that innocuous and generalized policy in religious journalism which does not bring true and basic issues into sharp focus with Christian conviction. That God is honoring the editor in this vigorous and resourceful policy is evidenced by an increase of more than 1200 in circulation in the past two years.

Likewise the Board was appraised of the subscription gains for THE WESLEYAN YOUTH periodical as the reward of a strong promotional program and the increasingly high quality of youth journalism represented in the magazine. An alltime high of 356 churches reporting Wesleyan Youth Week; a successful followthrough of the Caribbean Mission; the growing interest and participation in Wesleyan Youth Bible Quiz activities; and the shaping up of plans for the National Youth Convention, December 27-29, 1961, in Louisville, Kentucky, were highlights of the Wesleyan Youth report for the year. Pastors, parents, and servicemen themselves report enthusiastically concerning the Servicemen's ministry which now functions with approximately 1500 on the rolls.

The Board completed the organization of the General Treasurer's Department as authorized by the General Conference of '59. Mr. T. T. Hines was elected as General Treasurer of the Church for the various corporations and departments which are now to function within this central financial agency.

The Pension Plan reported benefit checks paid to 198 beneficiaries totalling $86,848.27 for the year.

There was faith and courage in the reports. General officers expressed the belief that we face some of the finest years ahead we have ever known. The General Superintendents in their combined report to the Board summarized with the words, "We believe the two remaining years of this quadrennium should mark some unusually significant spiritual and numerical progress for our Zion to the glory of God." The General Superintendents called the entire Church to her highest and fullest devotion in the fulfillment of these purposes.

The deliberative sessions were undergirded by meaningful devotional periods and times of prayer.

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# Superannuated But Not Dead

*W. D. SHELO*
Phoenix, Arizon

Mother's Day brought a renewed appreciation for my God fearing mother and father. They were Southern Methodists in the state of Virginia, sanctified under the ministry of Dr. W. B. Godbey about the year 1900. Not only did my parents take their nine children to Sunday school and church, but they read the Bible to us and prayed with us at the family altar morning and evening. Two of us became holiness preachers and none of us ever spent a night in jail.

I was converted at my mother's knee when sixteen years of age during a tent meeting in Christiansburg, Va. Almost immediately I recognized God's call to preach the Gospel. I won my first converts in the meeting in which I was saved, and as I walked to and from my work morning and evening I preached to myself. The year 1910 was spent in the country near old Meadow Creek Church and camp grounds. Many times I went into that blessed old "meeting house," first prayed at the altar and then went into the pulpit and preached to the empty pews. The time came in 1911 for me to preach my first sermon to people in the pews of that old church, and it was there that God used me in the conversion of my youngest sister and brother, also a young fellow I had gone to school with. That first sermon to "people in the pews" was a holiness sermon, and it's theme was, "Elisha—Saved and Sanctified," based on II Kings 2:9. And Elisha said, Let a double portion of thy spirit be upon me." After fifty years, "Having obtained help of God," Acts 26:22, I continue to believe in and to preach the "double portion," or "double cure" for sin in the human heart.

My Dakota conference superannuated me two years ago, but they didn't retire me! Or as another put it, I may be retired, but not suspended! There's more work for me now than there was in many of the pastorates I served through the years. Open to me are the pulpits of several Bible-loving churches in the city of Phoenix and it is a pleasure indeed to speak in them. There's no limit to the amount of work that may be done for Christ and souls in the many Nursing Homes here. I hold a service Sunday afternoons in a Rest Home where there are from 70 to 80 elderly men and women, and go to the smaller Homes on week days. We made 930 personal contacts (visits) with these dear old people the last three months, and left them Testaments, Gospels, Sunday School Banners, and other literature. A total of 1380 pieces. Only God knows what this means to these lonely souls!

This preacher appreciates the blessings and victories God sent while pastoring churches in Pennsylvania, Delaware, and New Jersey in the east, and from the yea 1926 pastorates in Montana, South Dakot and Phoenix, Arizona. He appreciates th fine men and women it has been his goo fortune to labor with these 50 years, but h also appreciates the present opportunity Go gives him to preach often in various churche and to minister in various ways to the hun dreds of elderly people who live in th nursing and rest homes of Phoenix. Ther are saints among them, and fellowship an worship with them is precious. Some hav told me that they attended, or were member of The Wesleyan Methodist Church whe they were younger and when their hom was back east, or in the middle west. Whe we sing the old church hymns they join i with joy as fond memories are brought bac to their minds.

I greatly appreciate the Pension Plan chec that is sent me each Quarter, for this help to make it possible for me to get to thes people with the message of Christ and Hi Gospel. I do not let this gift from my churc lull me to sleep with the thought that I a superannuated, and am now to sit in th seat of "do nothing," while hundreds o precious people are so sadly neglected b most churches and their pastors, but use a of it I can to get the message of love an hope to them. Lack of sufficient fund often prevents me from doing more for mor people in more Homes. There are 45 suc Homes within my reach with about on thousand needy old people for whom Jesu gave His life on Calvary. Please pray fo these dear people! And, please pray for m as I minister to them. Thanks!

Looking back a half century as a ministe of the Gospel, I see so many blessings be stowed upon me, my family, and the churche it has been my privilege to serve, by a faithfu and loving God and Father, that I just wan to continue in His will and do my bit an best as He gives the strength to serve. A aged minister once said, "I have prove every promise of the Book except the on concerning immortality, and I am on my wa to prove that one." Blessed Hope!

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"THE BLESSEDNESS of life depends mor upon its interests than upon its comforts."
Lincolnton, N. C.

INCOME is important to a family, but th outcome is more important.

IF RELIGION isn't any good at home, it isn any good anywhere.

THE SUN about which your home revolve ought to be the Son of God.

# A Child Is a Congo

JOSEPH T. BAYLY

F ONLY Belgium could have had n more years to prepare the Congo r independence. But independence as thrust upon the Congolese before ey were ready for it. World opinion rced Belgium to cut the cord that ound it to its colony, and the result as been anarchy. Now if the Belgians ad been given ten years . . ."

I stopped listening to the speaker nd began to think. I thought of the ) or 75 years Belgium has ruled Con-o: wasn't that enough time? Why ask r ten years more?

Because those years past were spent njoying the fruits of Congo without eveloping responsibility and initiative nd a pattern of self-government.

Would ten years more make a differnce? Perhaps, for a deadline of inependence would have to be met, and ere might be seventeen hundred uniersity graduates in the Congo by then, stead of the present 16 or 17. There ight be an orderly Congolese governent, a police force capable of prerving order, an indigenous court sysm.

But it's too late. The bell has rung n Belgian colonial rule, and the curin is rising on a new pattern of govrnment.

And then I thought of the governent of our home.

The little ones, and the one in eleentary school live under colonial ule. But our two teen-agers are headg for a deadline of independence. hese are the years when we may preare them for self-government . . . or ese may be the years wasted.

"Before I came away to the univerty," said a Delaware student to me a w years ago, "I was like a dog nained in the front yard. My parnts told me everything I had to do, ld me everything I couldn't do. But elieve me, when that chain was roken and I hit the campus, I was my vn boss. And that first year I did verything I hadn't been allowed to o at home."

Independence. But anarchy, not reonsible self-government.

"I was in a strange city," said another student, about the same age, "and I passed a lurid show. We'd never gone to the movies at home, and I started to turn in. But then the verse of a hymn passed through my mind, the one that goes:

*O let me feel Thee near me:*
*The world is ever near;*
*I see the sights that dazzle,*

and believe me, I was looking at them at that moment!

*The tempting sounds I hear;*
*My foes are ever near me,*
*Around me and within;*
*But, Jesus, draw Thou nearer,*
*And shield my soul from sin.*

"I turned around and walked away from that place as fast as I could."

Independence. But in this case, responsible self-government.

How may we best use these years to prepare our children for the strange city, the faceless uniform, the dazzling sights, the tempting sounds?

(1) By continuing to rule. Independence hasn't arrived yet, although it's on the timetable. So we shouldn't abdicate the responsibility God has given us for our children. To do so is to throw them into a whirlpool of decisions for which they aren't ready.

(2) By encouraging the development of independent self-government. While we still have the opportunity to counsel them in decisions, we should confront our teen-agers with situations in which they must make up their own minds. And when we say, "You decide what to do," we should give them an honest choice without mental armtwisting.

(3) By toughening them up. We should be thankful for teachers who bear down on them and make them work. We should even be thankful for teachers who rub them the wrong way. The post-teen-age world will give little sympathy, and if we've been accustomed to administering it to our children, the teen-age is the time to withdraw it. Sergeants and nursing supervisors and classmen will not be patient with softness.

But, you say, this treatment shouldn't start when a child becomes a teen-ager. And you're right. Teen-age is the warning bell, the final chance. Responsible self-government should be our constant aim in training our children, from the time they are small.

I have heard of parents who withdrew their elementary school children from Christian schools because they happened to hit a teacher who expected a lot from the children, more than was expected at home, and exerted a certain amount of pressure to obtain it. And so the parents responded (after the administration and board had investigated, and failed to find the teacher exerting too much pressure—although more than some others might exert) by taking their children out of the school.

I do not deny that God may lead parents in particular instances to adopt such a course of action. But here is a great danger, for escape is not possible—nor God's usual provision—for the problems of life.

We used to fear (just a little) the time our children would hit the teenage. But thank God, He who worked in childhood is working now. And we can trust Him for the future, when the Congo becomes independent.

eprinted with permission.

Chapter XXVI of A. B. Earle's book "Bringi in the Sheaves," published in 187

# THE REST OF FATH

CHRIST'S children, in different parts of the country, are earnestly inquiring how they can abide in the fulness of His love. The Holy Spirit is moving the whole Christian church in this direction. Many think there is a place of rest *here,* where the soul can enjoy, without interruption, the fullness of Christ's love. They are seeking light on this subject; they seem to be asking for "the old paths," "where is the good way," that they "may find rest to their souls," and, like Enoch, walk with God.

In this hungering after Christ, this inward unrest, this longing for the fullness of Christ's love, I see signs of great promise to the church and the world. Christ is saying to His church, "Come up higher"; and she is coming.

Christians in the past have felt the need of this blessing, and sought and found it.

Rev. Dr. Payson says, "Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy resident.

"The Celestial City is full in my view; its glories beam upon me; its breezes fan me; its odors are wafted to me; its sounds strike my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step whenever God gives permission.

"The Sun of righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as He approached, and now He fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze upon this excessive brightness, and wondering, with unutterable wonder, why God should deign thus to shine upon a simple worm."

After experiencing this great increase of faith, Dr. Payson cried out, in view of his former distressing doubts, and the great loss he had thereby sustained in his own enjoyment and usefulness, "O, that I had known this twenty years ago!"

Mrs. Edwards, wife of President Jonathan Edwards, says: "In 1742 I sought and obtained the full assurance of faith. I cannot find language to express how certain the everlasting love of God appeared; the everlasting mountains and hills were but shadows to it. My safety and happiness, and eternal enjoyment of God's immutable love, seemed as durable and unchangeable as God himself. Melted and overcome by the sweetness of this assurance, I fell into a great flow of tears, and could not forbear weeping aloud.

"The presence of God was so near and so real, that I seemed scarcely conscious of anything else. My soul was filled and overwhelmed with light, and love, and joy in the Holy Ghost, and seemed just ready to go away from the body. This exaltation of soul subsided into a heavenly calm and a rest of soul in God, which was even sweeter than what preceded it."

I could give a great cloud of witnesses, all testifying to the same things: that is, after receiving evidence of regeneration, they felt a longing of heart for something higher—a fullness of love—a state of heart that would enable them to abide in Christ without interruption.

This they sought and found, and many of them after ten or twenty years are still enjoying the same blessing with increasing sweetness.

The anxious inquiry presents itself, "How can I reach this state of rest in Christ?"

(1) You must believe such a state is attainable. To ask and search for a thing you do not believe can be obtained, is solemn mockery. "What thing soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

The first thing, then, to be settled in your own mind, is this: "Do I fully believe Christ has made provision for me to abide—without interruption—in the fullness of his love?"

If one doubt remains in your mind about this, you will not obtain it, however anxious or earnest you may be.

(2) This blessing, as well as all others, must be received through Jesus. There is no other name or way through which any soul can find rest. "If ye shall ask anything in my name, I will do it"; that is, any promise, with Christ's name on it as the endorser, the Father will honor. So that every promise in the Bible is "yea and ame in Christ Jesus." Nothing is too goo or great for the Father to give you fo the Son's sake. "How shall he not wit him also freely give us all things Jesus is the pledge of all you need, o that Infinite Love can bestow.

(3) You must come to Jesus by simple, childlike faith, believing jus what He has said. When He says t you, "Come unto me, and I will giv you rest," your reply should be—

*Just as I am, thou wilt receive,*
*Wilt welcome, pardon, cleanse, relieve,*
*Because thy promise I believe—*
*O Lamb of God, I come, I come.*

This rest will be found only whe you seek it with an undivided heart- "And ye shall seek me and find me when ye shall search for me with a your heart."

You will need to trust God in a things, temporal and spiritual. If H hides His face from you and all ap pears dark, you need not be troubled "God is His own interpreter and H will make it plain."

If you have no emotion, no joy, n light for the present—no matter, trus God in the dark. Let your faith loo to the other side of the cloud for th "silver lining."

(4) Having consecrated all to Je sus, take nothing from the altar; but ex pect Him to give you the evidence o your acceptance, without one doubt just when and as He pleases, with o without emotions, whether you realiz any change in your feelings or not.

Do not stagger at the promise "Though it tarry, wait for it; because i will surely come, it will not tarry"; tha is, it will not tarry a moment after yo are prepared for its reception.

This rest is retained by faith alone- not by faith and works. Christ needs n assistance from you or any one else, t keep your heart in perfect peace, bu asks you to leave it all to Him, an says, "Only believe." Then you can say "I know in whom I have believed, an am persuaded that he is able to kee what I have committed unto hi against that day."

Be faithful and watchful; but do no depend on either. Your own promise and resolutions, so far as keeping yo in the love of Christ is concerned, ar ropes of sand. "We are kept by th

power of God, through faith, unto salvation." Christ says to you in this matter, "Only believe." Your faith, like Abraham's, is counted to you for righteousness.

If your faith in Christ is unwavering, nothing can interrupt your peace and rest. The darkness and the light are both alike to faith. If your way seems dark and hedged up for the present, you need not be troubled.

*Faith is the brightest evidence*
*Of things beyond our sight:*
*It pierces through the veil of sense,*
*And dwells in heavenly light.*

There is one way by which we may know we are resting in Christ by faith. It is when we are bearing the fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." If we do not bear this fruit, we are not abiding in the fullness of Christ's love, no matter what we profess. It is well for every one to test himself by this rule.

I am very sorry to find persons claiming to live near the Saviour, who manifest harsh, unkind, and even a fault-finding spirit; and in some instances their lives are unchristian. In this way Christ is greatly dishonored, and many anxious Christians, who long to get up higher and abide in Him, are hindered and kept back. A Christian, sweetly resting in Christ, will have great patience; will speak kindly even to those he thinks are wrong; will have warm and glowing love for Christ and His people, and will walk in the light. If he lacks these things, he is not right, and Jesus says, "Friend, come up higher."

He may have severe trials of his faith, but will say, "It is the Lord, let him do what he will."

His emotions may be changeable. The wind may ruffle the surface-water, but the deep fountain beneath is calm.

He, no doubt, will keenly feel the trials that remove loved ones from him, yet he will say, "The Lord has given, and the Lord has taken away; blessed be the name of the Lord." Christ's own finger takes up the bleeding veins severed by these afflictions.

This state will prevent gloomy and distressing fears about the future. It teaches the Christian the great lesson: In whatever situation providence places him, therewith to be content. The fear of death is greatly removed; he knows he has not dying grace now, and does not need it, but believes Christ's word, "As thy days, so shall thy strength be." He sweetly rests in Jesus, expecting grace and help just when needed.

*Lord, give us such a faith as this,*
*And then, whate'er may come,*
*We'll taste, e'en here, the hallowed bliss,*
*of an eternal home.*

# Dear Editor . . . . . .

## *It's Too Late Now*

The last issue of THE WESLEYAN came yesterday and as usual it was much appreciated. I was surely appreciative of the editorial on the front page, "It's Too Late." That to me was the most open, frank, honest, and sensible appraisal of the situation we find ourselves facing today that I have ever seen. And when one studies the Scriptures it surely is true to them. I very, very much appreciate that article.

I fear and fear greatly that all too many today are like the proverbial ostrich that buries her head in the sand and refuses to look at the approaching danger. For years it has been apparent to me as I have faced Scriptural truth that the last days were upon us and that we just had to expect some things to take place as the Bible declared that they would. Without question, these are the last days, and from all indications we are in the last hour, or are very near approaching it.

I am glad to hear a voice speak out that will be listened to and that carries some weight when it does speak. I trust that because of that excellent editorial there will be a genuine awakening in many hearts to the thrust it contained.

REV. T. W. COMADOLL
UTICA, PA.

I thought the editorial "It's Too Late Now" in the May 24 issue was exceptionally fine. I beg you to put it in Tract form immediately so I can send a copy to everyone I know. I've heard others say the same thing. Please! It is imperative that this message go out NOW.

We, as a church, need to sound the alarm for many are asleep and unaware of their danger. God expects His people to be the "watchmen" to arouse the people to the approach of the enemy.

I do not presume to tell you what to do but if you feel God would have you do this, please send me 200 copies when they are ready.

MRS. FRANK ROLL
ST. PETERSBURG, FLA.

I have just finished reading the front page editorial in the May 24 issue of THE WESLEYAN METHODIST. I want to compliment you on this article. It is the finest thing of its kind that I have read. The awful truth stated in the title, "It's Too Late Now," should shock some people into repentance, and others into some active service for our Blessed Lord. I pray that it shall.

REV. W. E. MOULTON
MT. VERNON, SO. DAK.

Some of your finest friends here at Houghton, including myself, received an impression from your latest front-page editorial, "It's Too Late Now," which, knowing you as we think we do, we are sure you would hesitate to generate. We are inclined to think that somehow you failed to communicate your real intent. When I tell you that the impression we have received is one of utter despair with this present era, I am presupposing that you will be surprised.

However, such a sense of utter futility of any effort in these most momentous days seems so antithetical with the spirit of the President of the United States regarding space exploration and so out of step with the giant strides of the Graham and Pierce crusades. It seems so disheartened over the divided church in comparison with the merger spirit evident among many Christians.

If I have misunderstood the intent of your editorial, I am not alone. However, I regret that misunderstanding. Is it possible for some clarification of your intent to be made?

CHARLES WILSON
HOUGHTON, N. Y.

## *The Altar Call*

For sometime I have watched THE WESLEYAN METHODIST for an editorial on making the "altar call." It seems to me that our ministers and evangelists are not very effective in making the "altar call."

The "altar call" used to be direct. Now when a minister or evangelist has preached a sermon he will most always say, "If anyone present has a need, come to the altar for prayer." Most everybody has a need. We used to say, "If you want to be converted or sanctified, come to the altar and seek to be saved or sanctified."

I believe one way to remedy this is for each conference to have a work-shop, and discuss methods of giving the altar call or invitation.

REV. LEONARD L. CHAMBERS
LINCOLN, NEBR.

## *From England*

I have been receiving your helpful magazine since last year (Feb. 1960), and I have received a letter from your Office in Australia, asking whether or not I wish to continue subscribing.

At that time I was a Chaplain in the Royal Australian Air Force, but am now the Rector of a Parish in England.

I would certainly like to continue subscribing, particularly as I am a firm believer in the teaching of a truly "pure heart," and am glad to get your literature on it.

Would you kindly therefore alter the address you forward the magazine to.

With thanks, and looking forward to receiving your magazine a little earlier each week, as they take a long time for the journey from Australia, and I am very sorry to say quite a few have gone astray and never reached me.

REV. DAVID F. L. HARRIS
SUSSEX, ENGLAND

## *Send It to Others*

I enjoy reading the good messages you give us in THE WESLEYAN METHODIST. I have been encouraged by them.

I want to send it to a few places where I have been led of God to send it. I know it will help and bless those who are hungry for God's best. Enclosed are two subscriptions.

I trust and pray that God will continue to help and bless you in the preparing and sending out His message in print to a lost and dying world.

FRANK M. LUTHER
OZAWKIE, KANSAS

# Department of Church Extension and Evangelism

**VIRGIL A. MITCHELL, Executive Secretary**

## Evangelists' Open Date Listing Service

The Commission on Evangelism has authorized an Evangelists' Open Date Listing Service. This is designed to assist churches and evangelists in slating revival meetings. A list of all general evangelists and special workers, who supply the Department of Church Extension and Evangelism with the information, will be prepared showing the open dates for the six-month period ahead. This list also will be sent to pastors and church leaders upon request. We feel this Open Date Listing Service will prove beneficial to conference presidents, pastors, churches, and evangelists. It will better inform the conferences of the possibility of securing the services of the evangelists and will enable the evangelists to better group their meetings geographically, thus saving excessive wear and tear physically in travel as well as effect considerable financial savings for the evangelist. Pastors and evangelists are urged to take advantage of this service.

It is planned for these mailings to be sent out the 15th of each month. Therefore all evangelists desiring this service are urged to submit to the Department of Church Extension their schedule for the six-month period ahead. On August 15 and each month thereafter a mailing will be sent to the conference presidents and to any pastors and church leaders who may request such.

This is another service of your Department of Church Extension and Evangelism.

*A word about*

## The Wesleyan Investment Foundation

Dear Brother:

At your request Dr. Paul Kindschi reported to the Executive Board your feeling that the current interest rate of 6% the Wesleyan Investment Foundation is charging is too high and further that you feel more people would invest in the Foundation if such was lowered. It is always a pleasure to me, as well as to the Board, to know that our people are interested in and concerned for the well-being of the Church. We are always delighted when any of our people feel free to express interest or concern to our general officials or to the Board. Your message was received with appreciation. Inasmuch as I am directly involved with the operation of the Foundation, I am glad for the opportunity to explain our interest rates and loan policies to you.

The Foundation was set up to accomplish the following:

1. Primarily to provide loans for the churches that are unable to secure funds from commercial firms. There is a growing number of lending agencies that are refusing to loan to churches. At issue in such cases is not the interest rate but the availability of the loan itself.

2. Priority is given to pioneer works that do not have established credit and thus the availability of the loan is the issue.

3. To make funds available for loan purposes. The availability of funds is contingent upon at least four things:

a. Security offered to the investor. This has been provided in incorporating the Wesleyan Investment Foundation under the laws of Indiana and the application of careful business principles to every phase of its operation.

b. Suitable earnings to investor. We are paying our people 4% interest which is higher than most commercial firms.

c. Satisfaction to investor. Our people are happy that a place has been provided to invest their funds, knowing that such will not be used for causes that violate their conscience, e.g. loans to taverns, theaters, etc.

d. Service to the Wesleyan Church and the kingdom of God. Our investors are showing a great interest in church extension.

4. It is the intention of the Foundation to keep the rate of interest to our investors higher than commercial firms and about equal to the rates charged by commercial companies for loans to our borrowers. The current rate of 6% is as low as we have heard for loans as small and on as short a term as we make them. We are required to keep a certain percentage of cash reserve funds which means we are paying interest to our people on funds from which we never receive any interest income. Also, the 1½% differential on what we pay and on what we receive for interest goes back into the Foundation making more funds available, the primary need and object of the Foundation.

5. The 6% we charge represents a good savings to our churches inasmuch as we do not have closing charges, appraisal fees and many other "hidden charges" required by commercial agencies. Legal fees are kept to a minimum and the savings are passed on to the churches who borrow from us.

I have written at length in order to fully share our thinking with you. I sincerely trust this has satisfactorily answered the question you had concerning the interest charge. If there are further questions we shall be glad to try to answer them.

God is blessing the Foundation. We now have a number of new churches that we would otherwise not have had. It is a joy to administer this God-sent plan for church extension.

Faithfully in Christ,

*Virgil A. Mitchell, Executive Secretary*
*Church Extension and Evangelism*

* * * *

*The above is a copy of a letter of explanation written to a loyal Wesleyan by the Executive Secretary of Wesleyan Investment Foundation and is submitted for publication by request. It is sincerely hoped it will be useful in outlining our objectives and procedures. We trust a number will invest in this growing Foundation to make more funds available for church extension.*

# Report of Department of Sunday Schools

to Board of Administration, June 1961

*by Executive Secretary PAUL L. KINDSCHI*

GREETINGS to the Board of Administration
The Wesleyan Methodist Church of
merica:

This past year has been one of fulfillment
the work of the department. The offices
e completed and well organized. For the
rst time we have a full staff of workers.
oals have been met or surpassed. New
aterials are being created and we are en-
uraged with the total picture in our Sunday
chools.

**Enrollment and Average Attendance**

Reports from the conferences show 1,102
rganized schools with an enrollment of
21,649 and an average attendance of 78,952.
here was a slight gain of 575 in the total en-
llment.

**Vacation Bible School**

During the year, 42,288 students were en-
lled in VBS, representing a gain in enroll-
ent of 2,707. The average attendance was
4,497.

The VBS course recommended this year by
e department is the all-new series, "Around
e World with Christ." In a contract with
ospel Light, all galley proofs were submitted
your Department of Sunday Schools for
diting. Every change suggested to make it
ceptable for our people was made, thus we
n call the series "our own." It is yet too
rly to have a report on the number of
chools using the course.

**Sunday School Literature**

Again we are happy to report an increased
se of our Sunday-school supplies by Wesley-
n Methodists. The following will show
here we stand in the sales of the first quarter of 1961 as compared to the first quarter of 1960:

| Item | 1960 | 1961 |
|---|---|---|
| QUARTERLIES: | | |
| Adult | 48,065 | 48,515 |
| Adult Teacher | 8,382 | 8,785 |
| Junior Youth | 11,845 | 12,217 |
| Junior Youth Teacher | 1,551 | 1,632 |
| Junior | 13,463 | 13,355 |
| Primary | 6,881 | 7,567 |
| Junior-Primary Teacher | 3,345 | 3,491 |
| Lesson Leaflets | 10,863 | 11,568 |
| Devotional | 4,109 | 4,421 |
| TOTAL | 108,504 | 111,551 |
| TAKE HOME PAPERS | | |
| Banner | 41,570 | 43,500 |
| Junior Journeys | 14,223 | 15,400 |
| Children's Friend | 9,967 | 10,345 |

The total production of all publications for all purposes, including that used by other denominations, is 201,125.

This past year we confirmed an agreement with the United Missionary Church and the Missionary Church Association whereby they will buy all their Sunday-school quarterlies from us on an imprint basis. Through this arrangement it became financially feasible to begin the production of the sorely needed Senior Youth and Senior Youth Teacher. It also permits the splitting of the present Junior-Primary Teacher into two quarterlies. Thus, we are now preparing copy for eleven quarterlies instead of the previous eight, all of which will appear the first quarter of 1962.

Special attention is called to the new Senior Youth material. This is an innovation in so far as quarterlies are concerned. The material has been updated, both in content and method of approach. The style is similar to that being used in the public senior high school classes. The material has been tested by some of our Wesleyans who teach in public schools, by Sunday-school teachers of the senior high school classes, and by the high school students themselves. In all instances it has received enthusiastic endorsement. The final form of the lesson sheets will be in two-color offset.

Improvements are continuing to be made in all other materials. A casual appraisal will reveal the increased attractiveness of format and content. Note especially the difference in the *Children's Friend* which has been enlarged in size and made colorful through the new off-set process. For the first time all papers are being correlated with the Sunday-school lesson appearing in the quarterly.

Negotiations are being continued with other denominations in the hopes of supplying their Sunday-school materials on an imprint basis.

**The Thanksgiving Offering**

The Thanksgiving Offering for 1960 was designated for Hephzibah Home in Macon, Georgia. We are happy to report that we far exceeded our goal of $25,000. A total of $32,053.68 was raised.

The offering for 1961 has been designated for our Wesleyan Methodist Seminary Foundation in connection with Asbury Seminary. A goal of $20,000 has been set for the purchase of property, a building fund, and direct student aid.

**Wesleyan Evangelical Teacher Training**

The Wesleyan Evangelical Teacher Training course has been well accepted by our constituency and may schools have adopted the WETT program. The office of ETTA (Evangelical Teacher Training Association), informs me that they are very encouraged with the enthusiastic way in which The Wesleyan Methodist Church has entered the program. It is the opinion of our department that this was a much needed course and that it will eventually show definite effects in the efficiency of the teaching in our schools.

**Christian Youth Crusaders**

During this past year the Executive Committee of the Board of Administration approved the Christian Youth Crusaders as the official junior youth program of our Church. CYC is being conducted in conjunction with the Free Methodist Church of North America. In the Free Methodist Church CYC is an entirely separate department, subsidized by the Church at 25¢ per member, or a total of $8,500 per year. Your Department of Sunday Schools is now the sole support of our CYC, and it is costing the Department $6,000 per year. This is very modest when one considers the scope of the work which includes Child Evangelism, camping, week day program material, Sunday evening services, children's church, junior church, church membership, etc. The $6,000 per year covers office personnel, supplies and expense, printing, field contacts, promotion, etc. The Department of Sunday Schools should have some assistance in financing the junior youth program.

**General Promotion and Activities**

The department continues to promote the work of Wesleyan Methodist Sunday schools through the two attendance and loyalty building campaigns, Autumn Advance and Spring Loyalty. Promotional mailings are released at least quarterly, and the Sunday-school page in THE WESLEYAN METHODIST is the weekly contact.

Our national convention is sponsored for Wesleyans each year. The 1960 convention was in Saint Louis, Missouri, and this fall one will be held in conjunction with the National Sunday School Association Convention in Detroit, Michigan.

Field visitations are also a vital method of creating interest in our Sunday schools, as well as determining the needs. Your executive secretary hopes to visit every conference during this quadrennium. So far contacts have been made in one-half of the conferences, and if possible and invited, we hope to visit the remaining conferences before the next General Conference.

✣ ✣ ✣

## *Lesson for July 23*

## *Samson Defeats the Philistines*

**For comments on these readings, use your Devotional Quarterly.)**

**esson Text: Judges 15: 9-20.**

**olden Text: Lord, it is nothing with thee to elp, whether with many, or with them that ave no power. II Chronicles 14: 11.**

I Samson Defeats the Philistines. Judges 15: 9-20.
Samson's Revenge. Judges 15: 1-8.
V Samson's Secret. Judges 16: 1-9.
The Need for Understanding. Proverbs 16: 22-33.
The Need for Separation. II Corinthians 6: 14-18.
The Need for Self-Control. I Corinthians 9: 19-27.
The Judgment of Our Words. I Corinthians 3: 9-17.

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# Religious News

## Annual Sunday School Parade: 150,000 Children March

BROOKLYN, N. Y. (EP)—As the Brooklyn Sunday School Union conducted its 132nd Anniversary Parade, some 150,000 children from 450 Protestant Sunday Schools marched in 30 separate divisions throughout Brooklyn and Queens.

Especially decorated floats and banners announced the theme of this year's parade: "Christ, the Power of God" (I Cor.).

The Union's first parade in 1829 had only 400 representatives from four local churches. Since 1860 Brooklyn public schools have closed annually by state legislature permission to allow a "junior demonstration of Christianity." In 1959 the legislature passed a similar bill for Queens. The parades mark the anniversary of the Union, founded in 1816 as one of the first interdenominational movements of its kind "to provide free religious instruction for the borough's children."

## Crime Rate in U. S. Shows 'Relentless Trend Upward': Hoover

WASHINGTON, D. C. (EP)—FBI Director J. Edgar Hoover has reported here that the crime rate in the United States is continuing its "relentless trend upward."

In the most discouraging report he has ever made on the nation's battle against a wave of crime and violence. Hoover said that the crime rate for the first quarter of 1961 showed an overall increase of 10 per cent in serious offenses over the same period in 1960.

Preliminary reports from 617 police departments in cities over 25,000 population show that the number of murders increased by nine per cent, forcible rape by two per cent, and aggravated assaults (stabbings, etc.) by three per cent, all setting new records.

## Free Church Missions Leaders Tell Opportunities

Two Evangelical Free Church of America missionary executives, home in Minneapolis from opposite ends of the globe, agreed this week that the Christian church today faces wide open evangelism opportunities even in the face of continued Communism advances.

Rev. Lester P. Westlund, secretary of foreign missions of the EFCA, is home from the Orient. Virgil Bergman, deputation director, has been in Europe. The denomination has 165 missionaries in seven overseas areas.

"Everywhere I went in the Orient," Westlund stated, "I found encouraging reports from our missionaries that people are turning to Christ and responding to the preaching of the Gospel. We are in no sense of the planning to hold back in Hong Kong, the Philippines, Singapore and Japan, and we plan to send additional missionaries out in 1961."

Bergman indicated that the Evangelical Free Church training base for Congo missionaries might possibly be moved from Belgium to either Switzerland or France.

"As things stand now in the Congo," he said, "we will continue to send our workers to that country using a year of training in Europe as a final preparation."

Bergman was much encouraged with the ministry among the refugees and the youth of Germany. A number of American servicemen also are assisting in the evangelism efforts in Germany. Plans call for the starting of a Bible training school in Germany, and Bergman added that "youth camps seem to be the most significant evangelistic effort in that nation today." (EP)

## Baptists Plan City-Wide Evangelism in Indonesia

DJAKARTA, Indonesia (EP) — The first city-wide evangelistic services to be held by Baptists in Djakarta are scheduled for June 19-21, corresponding with the visit here of the 14-voice Texas Baptist Student Union Choir.

Baptists have secured the largest auditorium in the city (seating 4,000) in anticipation of response to the choir's "Project Understanding," which is to carry it through the Orient during the summer.

## Portugal Orders Protestant Youth Group To Disband

LISBON, Portugal (EP)—The Protestant youth organization *Juventude Evangelical Portuguesa* was ordered by government authorities to be disbanded immediately. Reason: its statues are illegal because they "do not cover its activities."

JEP was founded 30 years ago to provide young people with educational and cultural facilities. In addition to organizing excursions, it conducted religious services for young workers.

## Trujillo Given Catholic Burial

CIUDAD TRUJILLO, Dominican Republic (EP)—Despite his frequent tirades against the Roman Catholic Church, and his strained relations with it at the time of his assassination, Generalissimo Rafael Leonidas Trujillo Molina was buried in the crypt of the Roman Catholic Church in San Cristobal, his birthplace.

## New Archbishop Pledges Support of Christian Unity

LONDON (EP)—Dr. Arthur Michael Ramsey, new Archbishop of Canterbury, has promised to work for the union of the Christian churches of the world, although he conceded that inclusion of the Roman Catholic Church presents serious difficulties.

"We must press on with the work of Christianity unity," said the successor of Dr. Geoffrey Fisher who "pioneered" the unity talks by visiting Pope John XXIII last December 2. "It can be done. I mean to do it."

## U. S. Justice Reports to Pope on Eichmann Trial

VATICAN CITY (EP) — Pennsylvania's Supreme Court Justice Michael A. Musmanno, in private audience with Pope John XXIII, gave a first hand report on the Adolf Eichmann trial.

"I simply told the Pope about evidence which was presented while I was at the trial," said Musmanno afterward, ". . . testimony which revealed how the Catholic Church had intervened on countless occasions on behalf of the persecuted Jews."

Justice Musmanno recently testified at the Jerusalem trial. He was a judge at the Nuremberg trial of 23 members of th German *einsatzgruppen*, a unit of the Na S.S. (elite guard), charged with killing Jew

## Emil Brunner Criticizes WCC Stand on Peace

GENEVA, Switzerland (EP)—Dr. Emi Brunner of Zurich, eminent Protestant theo logian, has stirred wide controversy by sayin in a newspaper article that the Worl Council of Churches is falling for Communis "peace" propaganda.

Brunner noted that "ecumenical deliber ations adapt themselves more and more t communism under the banner: 'We mus learn to understand each other fraternally.'"

"These considerations," he added, "hav penetrated, through the ecumenical channel into the churches of the United States also."

## India To Get 30 'Peace Corps' Volunteers

NEW DELHI, India (EP)—R. Sargent Shriver, Jr., director of the U. S. Peace Corps, has announced that a first contingent of 30 members of the Corps will arrive here toward year's end to offer assistance in health and educational fields.

## Federal College Loans Called 'Laudable' Deed

NASHVILLE (BP)—By vote of 40 to 3 presidents and deans of Baptist colleges voted here to back federal loans to education as "a last best hope to avoid federal aid t private education."

The three opponents lifted their hands but not their voices against the resolution a the summer meeting of the Southern Association of Baptist Colleges and Schools.

The same four-point resolution:

1. Commended President Kennedy for his stand on church-state separation.

2. Said church-separation isn't violated by government loans accepted "at the going rate of interest." The rate was not further defined.

3. Regarding pending legislation, expressed hope federal loans may be available also for constructing academic facilities. The pending bill in Congress provides for loans to academic facilities as well as continues self-liquidating loans for dormitories and dining halls which have been available for several years.

4. Urged Baptist papers to "help clarify any misapprehensions which may exist in the minds of our church leaders about this laudable federal governmental undertaking as a last best hope to avoid federal aid to private education."

## New Overseas Stamp Tells 'In God We Trust'

WASHINGTON, D. C. (EP)—Although the rate for American letters sent overseas by surface mail will be increased on July 1 to eleven cents from the present eight cents, the new stamp designed for that will continue to carry the motto "In God We Trust."

The Post Office Department has announced that a new eleven-cent stamp will be issued here June 15. Similar in design to the present eight-cent stamp, it will carry the motto inscribed over a picture of the Statue of Liberty. Underneath will be the single

ord, "Liberty." Printed in red, white and ue, the stamp will be placed on sale in nnection with the World Conference of ocal Governments.

### entecostal Fellowship Slates 'all Convention

CHICAGO, Ill. (EP)—The fall convention the Pentecostal Fellowship of North merica will be held in Moody Memorial hurch, Chicago, Ill., Oct. 31-Nov. 2.

Delegates from the 14,000 member nurches will make North Park Hotel their eadquarters during the convention. Apoximately 4,000 persons are expected to tend sessions of the fellowship of 12 entecostal denominations.

Speakers for the three-day gathering will llow the theme, "Dynamics of Pentecost."

### 'esper Service Features Jazz Band

ALBUQUERQUE, N. M. (EP)—In a nique vesper service at First Presbyterian hurch here, a Dixieland jazz combo joined ith a modern dance group from the niversity of New Mexico and a folk singer.

The Rev. William O. Evans, minister of outh for the church, had planned the servce which was titled "Worship in Conemporary Expression."

Church officials said this was probably e first time a jazz band had ever played in e sanctuary of the church here as part of worship service. It was also the first me that a barefoot, swaying dance group erformed in the aisles of the Albuquerque hurch.

Designed to attract a youthful audience, e unusual service drew worshipers of all ges who filled the 1,500-seat church to apacity.

The band played jazz versions of "When e Saints Go Marching In," "When We ather at the River," "Battle Hymn of the epublic," and a series of Negro spirituals. he dance group performed a Jewish dance stress, as Mr. Evans said, "our Hebrew eritage in the brotherhood of man."

News accounts stated that "a number of hurch board members agreed that the servce was in good taste and presented a worthy essage."

### cripture Distribution Sets New Record

A record distribution of 23,210,485 Bibles, estaments, and other portions of Scripture uring 1960 was reported at the Annual eeting of the American Bible Society in New ork City on May 11th.

This was 32% greater than in any other ear of the Society's 145-year history. It xceeded by over 5,000,000 volumes the previous all-time high set in 1959.

New publications during the year brought 1,165 the total number of languages in hich at least one complete book of the ible is known to have been published—an ncrease of 14 over the number reported at he end of 1959.

### Voice of Andes' To Get TV

QUITO, Ecuador (EP)—The first non-profit nissionary station, 29-year-old HCJB or 'Voice of the Andes" here has been given icense to expand its 21-hour broadcasting vith six transmitters in nine languages to nclude television.

## *Houghton College 61st Annual Commencement*

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," (Matt. 6: 33) was the text for the address by the Rev. Alan Redpath, pastor of Moody Memorial Church, Chicago, at the 61st annual commencement of Houghton College, Monday, June 12.

All the ingredients for a successful Christian life are incorporated in this text, Mr. Redpath stated. "Beware the barrenness of a busy life," he concluded.

Houghton College conferred on the Rev. Mr. Redpath the honorary degree of Doctor of Divinity. Also receiving the honorary Doctor of Divinity degrees were the Rev. Bernard H. Phaup, baccalaureate speaker and one of the three General Superintendents of the Wesleyan Methodist Church, and the Rev. Edwin G. Spahr, co-founder of the Grace Christian High School, Manila.

Bachelor degrees were awarded to 145. Houghton Academy presented diplomas to 24 high school graduates.

At the conclusion of the service, Dr. Willard G. Smith, business manager of the college, and Mr. John Andrews, associate professor in stringed instruments, were recognized for their 25 years of service to the college and presented with gold watches.

## *Field Schedule of Harold K. Sheets*

| | |
|---|---|
| Dakota Conference and Camp | June 15-25 |
| California Conference | June 26-29 |
| Chambers Camp (Rochester Conf.) | July 1-9 |
| South Carolina Conference | July 17-21 |
| Kansas Conference and Camp | August 1-13 |
| Greer Camp (Greer, S. C.) | August 17-27 |

## *Missionary News Briefs*

David Loren Putney born to Rev. and Mrs. John Putney, Colombia, S. A.

Mr. and Mrs. Albert Kalb arrived in Sierra Leona June 17.

## *Levant Commemorates 95th Anniversary*

Sunday, April 30, 1961, was set aside as Homecoming Day to commemorate the anniversary of the founding of the Levant Wesleyan Methodist church. For 95 years this church has had the distinct privilege of serving as the only church in this community. This is both a responsibility and a trust.

In the morning service our former pastor, Rev. Daniel Heinz, now president of the Lockport Conference, brought an inspiring message on, "We would see Jesus" to a congregation of 176.

At the afternoon service our present pastor, Rev. Willard G. Steele, welcomed back three former pastors of the church: Rev. Daniel Heinz, Rev. Roy Gibbs and Rev. George Osgood. The only living former pastor unable to be present was Rev. A. J. Taylor of Rushford, New York.

Rev. Roy Gibbs, speaker of the afternoon service, urged the church to enlarge her borders as a service to God and the community. The special music of the church choir and Ethel Jean and Faith Gibbs added much to the service. The attendance was 190 for this service.

It was a heart warming occasion for the people of this community and the friends of the church to live again the days of the past and to greet once more their former pastors who served them so faithfully.

*—Mrs. Hilton Jacobson, reporter*

## *1960 Index Available*

Many of our readers will be glad to know that an index for THE WESLEYAN METHODIST for 1960 has been prepared and is now available upon request.

## *New Address*

Dr. and Mrs. B. H. Phaup have moved from their address on South Poplar to their new home. Address their mail to 1612 Glendale Drive, Marion, Indiana.

## *News from San Antonio, Texas*

These are wonderful days here in the harvest of souls. Since we have moved to our new location the visitors have been coming in each Sunday. It keeps me busy calling on the new folk. The doors of the whole community are swinging wide open to us and the Gospel. Just came in from calling this a.m. and there in the home a young mother with three children found Christ! It seems more people are being saved in their homes than in the church. In the service they hear the Gospel and then I follow it up to the home and there they make the choice. *—Pastor D. H. Polston*

## *Prayer Request*

An urgent request for prayer comes from Rev. Charlie Butcher for Mrs. Butcher who is facing major surgery for the third time in less than a year. She suffers much. Mail will reach them at the home of their son Orval, 1345 Skyline Drive, Lemon Grove, California. Let us unite our prayers for her healing, for the glory of God.

**USED CLOTHING IMPORT BANNED**

**The government of Haiti has revoked the franchise to receive used clothing and shoes. Please do not send used clothing for Haiti or to Haiti until further notice.** *A. E. Liddick*
*Department of World Missions*

## *Conference Visitations*

| Conference | Session To Be Held | Denominational Representative |
|---|---|---|
| Oregon | July 31 | V. A. Mitchell |
| Georgia | July 31 | B. H. Phaup |
| Kansas | August 1 | H. K. Sheets |
| North Michigan | August 1 | R. D. Reisdorph |
| Kentucky | August 7 | A. E. Liddick |
| Indiana | August 7 | P. L. Kindschi |
| Oklahoma | August 8 | R. W. McIntyre |
| Alabama | August 8 | R. N. Lytle |
| Lockport | August 8 | J. M. Byars |
| Michigan | August 8 | R. D. Reisdorph |
| Virginia | August 8 | E. L. Kierstead |
| Nebraska | August 12 | R. D. Reisdorph |
| Iowa | August 14 | B. H. Phaup |
| South Ohio | August 31 | R. D. Reisdorph |

## *BIRTHS*

A son, David Olin, was born to Earl and Merla (Pfautz) Sparks on May 28, 1961, in Spokane, Washington. Grandparents are Rev. and Mrs. Olin M. Pfautz of New Castle, Pennsylvania.

Lawrence John was born June 5, 1961, to Mr. and Mrs. Don Kinde of Marion, Indiana. Mr. Kinde is Secretary of Child Evangelism under the Sunday School Department.

## WEDDING

**Huff-Wirt.**—Miss Alice Wirt of Miltonvale, Kansas, was united in marriage to Mr. Wayne John Huff, Emily, Minnesota, on June 5, 1961, in the Hill Memorial Wesleyan Church, Miltonvale. They are currently living in Minnesota but will return to MWC in the fall to resume Theological training.

## OBITUARY

**Berry.**—Everett, 79, of Richland Center, Wis., died May 5, 1961, in the Richland hospital from a heart ailment. Mr. Berry was married Mar. 14, 1906, to Mercie Ewing and they observed their 55th wedding anniversary recently. He was a member of the Beulah Church. Mr. Berry first gave his life to the Lord at the age of 15 and has lived a happy Christian life. He and Mrs. Berry moved to Richland Center in their retirement. Mr. Berry is survived by his wife; two sons: Clarence, Gillingham; and Martin, Tomah; a daughter, Mary Jane, Mrs. Francis Kraemer, Plain; a brother and a sister; 22 grandchildren and 23 great-grandchildren. A son, Everell, preceded him in death. Funeral services were held at the Pratt Memorial Chapel with burial in the Fancy Creek cemetery. Rev. Donald Berry, a grandson officiated with the assistance of Rev. Thomas Bailie of the Wesleyan church at Gillingham.—Judy Berry

## CONFERENCES and CAMPS

**SOUTH CAROLINA CONFERENCE** of The Wesleyan Methodist Church of America will convene for its sixty-ninth annual session at the Wesleyan Methodist Campgrounds at Greer, S. C., July 17, 1961, at 7:30 p.m. at which time the Conference Sermon will be preached. The Conference Committees will be elected Tuesday morning, July 18. Those pursuing the Course of Study should meet with the Committee on Itineracy and Orders at 1:30 p.m. Tuesday. The missionary service will be 7:30 p.m. of the same day. Election of Conference Officers will be 9 a.m. Wednesday, July 19. All ministers and their wives, officials, delegates, W.M.S. delegates and presidents, and others having official business with the Conference will receive free entertainment. Those desiring rooms should write Rev. A. C. Parker, 1045 Phoenix St., Greenwood, S.C. Let everyone pray for God's special blessings on this session of conference.—K. W. Johnston, President; J. B. Hilson, Secretary

**NORTH MICHIGAN CONFERENCE** of The Wesleyan Methodist Church of America will convene for its 74th annual session at the Cadillac Conference Grounds, 1517 North Blvd., Cadillac, Michigan, on Tuesday evening at 7:30, August 1, 1961. Rev. Gerald Palmer will bring the conference message. Sessions will begin Wednesday morning at 8:30 a.m. Special orders: Wednesday morning, Denominational Address by Dr. R. D. Reisdorph; Wednesday evening, Church Extension and Evangelism service. Thursday: Election of conference officers 8:30 a.m.; Educational service 7:30 p.m.; Friday: Annual Missionary service 7:30 p.m.; Saturday: Ordination service 7:30 p.m.; Sunday Morning: Annual Sunday School Rally 10 a.m. Each pastor is to follow carefully the information recently sent out by the Conference Secretary. Special prayer is requested for every part of the Conference this year.

**ANNUAL CAMP MEETING** begins Sunday morning, Aug. 6, and continues through Aug. 13. Camp evangelist, B. O. Crowe, Lafayette, Ind. Youth Evangelist, Rev. Charles W. Carter, Marion, Ind. Music Director, Rev. James Carry, Hastings, Mich. Meals are served at the dining hall. Plenty of camping and trailer space. Meals at $9.25 per person. A limited amount of dorm space is available. For further information write or phone Rev. Alfred J. Clough, R.R. No. 1—Box 57, Cadillac, Michigan.—Alfred J. Clough, President; Leo J. Corliss, Secretary

**MIDDLE ATLANTIC STATES CONFERENCE** of The Wesleyan Methodist Church of America will convene for its 41st annual session at Wesley Grove Campground, Yardville, N. J., Monday, July 10, at 2:30 p.m. The Conference Sermon will be delivered by Rev. Charles Williamson, Monday evening. On Tuesday evening, Rev. Virgil A. Mitchell, Dept. of Church Extension and Evangelism, will address the Ordination service. The Conference W.M.S. will present a World Missions program Wednesday evening, with Rev. Price Stark and Rev. Sedu Mans as speakers. The Committee on Itineracy and Orders will meet at 9:30 a.m., Monday, July 10, at the seat of the conference. All Pastor's Statistical Reports should be in the hands of the Conference Statistician (Rev. Gilbert H. Clemons) not later than June 26 (Standing Rule No. 15). Visitors are welcome, but will be expected to provide for their room and board—full time $5. Day rate—$3 (which includes overnight lodging and 3 meals). All delegates' credentials should be sent to the secretary, Rev. Joseph Kephart, not later than June 26. A registration fee of $5 shall be paid by the church for each delegate attending and each charge shall also pay the registration fee of its pastor and pastor's wife (Standing Rule No. 25). Let Friday, July 7, be observed as a day of fasting and prayer for divine guidance and blessing upon this conference session.—C. Wesley Bradley, President; Joseph Kephart, Secretary

# General Evangelists' Slate

BANKER—Floyd, 2814 So. Nebraska St., Marion, Indiana
- Cadillac, Mich. ____ July 8-14
- Greer, S. C. ____ July 15-20
- Wesley Grove, N. J. ____ July 28-Aug. 3
- Virginia Conference ____ Aug. 5-9

BUCK—E. Parker, R.D. 3, Box 38-P, Brooksville, Fla.
- St. Louis, Mo. ____ Sept. 13-14
- Albion, Ind. ____ Sept. 26-Oct. 22
- Mercer, Pa. (Oak Grove) ____ Oct. 10-22
- Smyrna, Del. ____ Nov. 8-19

CHAPMAN—Howard H., West Chazy, N. Y.

CHRISPELL—James, 2340 E. State Rd., Hastings, Mich.
- Butler, Ga. (Camp) ____ July 6-16
- Open Time ____ July 19-30
- Kansas Conference (Camp ____ Aug. 6-13
- Lake Ann, Mich. (Camp) ____ Aug. 16-27

CLARK—H F., Trailer City, Albert Lea, Minn.
- Open time

DAY—Claire A., 31 Park Dr., Houghton, N. Y.
- Open Dates

DORSEY—John F. and Wife, with accordion, Rt. 5 Chillicothe, Ohio
- Shoals, Ind. (I.M.C. camp) ____ July 6-16
- Louisville, Ky (Camp) ____ Aug. 11-20

FOSSIT—D. W., 924 Parkway Dr., Louisville 17, Ky.
- Tennessee Conference Camp ____ July 10-16
- Bluefield, W. Va. ____ July 19-30
- Ramsey, Ind. (Camp) ____ Aug. 3-13
- Cordova, Ala. ____ Aug. 23-Sept. 3

HILL—J. Paul, 1031 Homestead Dr., Salem, Va.
- Wren, Ohio (Camp) ____ July 12-23
- Vici, Okla. (Camp) ____ July 27-Aug. 6
- Enid, Okla. (Camp) ____ Aug. 13-20
- Laketon, Ind. ____ Aug. 23-Sept. 3

JOHNSON—Harry L. and Wife, Gillingham, Wis.
- Open Time

KENDALL—Stanley, 1411 Berry Blvd., Louisville, 15, Ky.
- Craigville, Ind. (camp) ____ July 4-16
- Ethridge, Tenn. ____ July 21-30
- Edingburg, Ind. (Tent) ____ Aug. 9-20
- Bristol, Tenn. ____ Aug. 30-Sept. 10

LAMB—Wm. J., Rt. 5, Box 515, Traverse City, Mich.
- Open Time

LANDREY—J. L. (Missionary Evangelist) 4311 62nd Street, Sacramento 20, Calif.
- Open time after July 12, 1961

LELEAR—Henry W., 3 Washington St., Greenville, Pa.
- Vermontville, N. Y. (Camp) ____ July 13-23
- Petersburg, Mich. (Camp) ____ Aug. 3-13
- Carthage, Ky. (Camp) ____ Aug. 17-27

MATHERLEE—D. R., 152 Larkin St., Findlay, O.
- Fryburg, Pa. (Bible Holiness Camp) July 9-23
- Clarksburg, Ind. (Camp) ____ July 27-Aug.
- Bucyrus, Ohio (Peniel Camp) ____ Aug. 9-2
- Oak Hill, W. Va. ____ Aug. 23-Sept.

McFARLIN—William and Wife, c/o Rev. Russe Taylor, Dennison, Ill.
- Open Time—Aug. 29-Sept. 10
- Beavertown, Pa. ____ Sept. 20-Oct.
- Rebersburg, Pa. ____ Oct. 4-1
- Milmont, Pa. ____ Oct. 18-2

McPHERSON—C. R., Damascus, Ohio
- Open Time
- Ohio Conference ____ July 2
- Milan, Ind. (Camp) ____ Aug. 13-2
- Bradford, Ohio ____ Aug. 29-Sept. 1

MOUTOUX—Wilfred and Wife, Box 203, Bridge port, Ont., Can.
- Lakehead Area (F. M. churches) July 11-Aug.
- Seyfert, Pa. (H. C. Camp) ____ Aug. 10-20

PHAUP—W. M., N. Asheboro Br., Box 66, Ashe boro, N. C.
- Open Time

ROBERTSON—H. E., Sr., Rt. 1, Franklin, Pa.
- Open Dates through the summer

STANLEY—Harry E., G. D., Coshocton, Ohio
- Cleveland, Ind. (Camp) ____ July 21-3

STARK—Price P., 3516 S. Boots St., Marion, Ind
- Traveling for Dept. World Missions
- June, July, Aug
- Open time ____ early fall, 1961

STONEBRAKER—D. M., 73 E. Pike, Indiana, Pa
- Open Time

UHLENDORFF—Lewis F., 4330 River Rd., N.W. Washington 16, D. C.
- Conference and Camp ____ July 10-2
- Blachley, N. Y. ____ Aug. 8-2
- South Glens Falls, N. Y. (Camp) Aug. 27-Sept. 4

WARD—William, 1114 Tremont S.W., Massillon, Ohio
- Richland, N. Y. (Camp) ____ Aug. 10-20

WIREMAN—C. L., Intercession City, Fla.
- Conway, Ark. (Camp) ____ July 20-30
- Eldorado, Mo. (Camp) ____ Aug. 3-13

# Special Workers

GILES—Ruth, Hillsdale, Pa.
- Greenville, Pa. ____ July 17-30
- Indiana, Pa. ____ July 31-Aug. 6
- Stonesboro Camp ____ Aug. 15-24

KNAPP—L. Kenneth and Wife, 4523 S. Harmon St., Marion, Ind.
- Clinton, Pa. (Camp) ____ July 20-30
- Miltonvale, Kans. (Camp) ____ Aug. 6-13
- Lake Ann, Mich. (Camp) ____ Aug. 16-27

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**WESLEY GROVE CAMP MEETING,** Yardville, N. J.: The M.A.S. Conference 27th annual camp will convene Thursday evening, July 13, at 7:30 through July 23. Evangelists: Rev. J. Percy Trueblood, Hertford, N. C., and Rev. Virgil A. Mitchell, Marion, Ind. Song Evangelists: The Bloom Evangelistic Party, Spartanburg, S. C., and the Houghton College Quartet. Children's Evangelist: Rev. Irma O. Weaver. Bible teacher: Rev. Herbert Dongell. For information address Rev. Joseph Kephart, Sec'y, 2201 Lido Lane, Holiday Hills, Wilmington 3, Delaware.

**ALABAMA CONFERENCE CAMP** will be held on Camp Eden Grounds July 3-9. The workers are Rev. H. Robb French and Rev. L. D. Wilcox; the singer Rev. Frank Dennard. The children's worker is Mrs. J. A. Treese. Rooms and meals are very reasonable. For further information please write Rev. E. L. Shigley Sr., Camp President, Mentone, Ala.—V. O. Agan, President

**CANADA CONFERENCE** of The Wesleyan Methodist Church of America will convene for its sixty-fourth annual session at Silver Lake Campground, Maberly, Ontario, Tuesday, July 18 at 7:45 p.m. The opening sermon will be delivered by the denominational represenative, Dr. Alton E. Liddick, Executive Secretary of World Missions. Dr. Stephen W. Paine, President of Houghton College, will deliver the Educational Address on Thursday evening. The service on Friday evening will be in the interest of World Missions and will be conducted by the Conference W.M.S. Mrs. Helen Stark will bring the evening message. A Conference Youth Rally will be held on Saturday night and will be conducted by the Youth President. The camp will follow conference activities with Rev. and Mrs. H. Blaine West, Lexington, Kentucky, as special workers. Rev. Irwin L. Brown, General Superintendent of the Standard Church of America, will conduct Bible classes each day of camp. The Crusader Camp for boys and girls will open July 30 and continue through August 5. Room and board will be provided for all campers at very reasonable rates by single meal, day, or season. Complete information is published in the Silver Lake Conference and Camp folder. Write the conference president, Rev. James S. A. Spearman, 76 Everett St., Belleville, Ontario, or the conference secretary, Rev. W. R. Schamehorn, Box 172, Shawville, Quebec, for further information. Camp folders are available upon request.—J. S. A. Spearman, President; W. R. Schamehorn, Secretary

**OHIO CONFERENCE** of The Wesleyan Methodist Church of America will convene for its 54th annual session at Victory Camp, Galena, Ohio, Monday, July 24, 1961. Communion will be observed at 7:30 p.m. with the conference sermon being preached by Rev. Walter W. Jeffries, pastor of the Athens church. Business sessions will begin at 9 a.m. Tuesday. All delegates credentials are to be mailed in advance of conference to: Rev. George B. Clay, 223 E. College Avenue, Westerville, Ohio. Statistical reports must be mailed by July 15 to: Rev. Don A. Glenn, 843 Johnson Avenue, Miamisburg, Ohio. All persons who have completed the disciplinary requirements for ordination shall appear before the Committee on Itineracy and Elders' Orders on the first day of conference, and all others pursuing the course must appear not later than the third day of conference.

**OHIO ANNUAL CAMP MEETING** will be held July 28-Aug. 6 with workers as follows: H. Robb French, The Blooms, Robert W. McIntyre. Let Friday preceding conference and camp be set aside as a day of intercession for a spiritual outpouring during the days spent together at Victory Camp. For further information, contact: Rev. Donald C. Fisher, P. O. Box 90, Westerville.—Donald C. Fisher, President; Walter W. Jeffries, Secretary

**WISCONSIN CONFERENE** of The Wesleyan Methodist Church of America will meet for its 94th annual session at the Burr Wesleyan Methodist Campground, Hillsboro, Wis., July 18, 9 a.m. The conference sermon will be preached Tuesday evening by Rev. Ernest Friebel of Stone Lake. Wednesday night will be World Missions' night with Rev. Robert Lylte speaking. Thursday night will be Church Extension night.

**ANNUAL CAMP MEETING** will begin Friday evening with Rev. C. I. Armstrong as evangelist and the Singing Shepherds in charge of music. There will be camp meeting services daily from July 21 to 30 and at 2 and 8:15 p.m. All pastors are urged to be mindful of the prayer and fast time recommended for the Friday before conference. For information regarding room and board contact either Rev. David D. Peterson, president, 403 West Tyler St., Eau Claire, Wis., or Rev. Russell G. Buck, secretary, Bashaw Road, Route 2, Spooner, Wis.

# Book Reviews

**Order Your Books from The Wesley Press, Marion, Indiana**

**THE UNFOLDING MESSAGE OF THE BIBLE by G. Campbell Morgan. (Revell, 1961; 416 pages; $5.50).**

The material in this book is all new, never before published. More important, it is an important addition to the many published works of Dr. G. Campbell Morgan, the outstanding Biblicist of the century.

Dr. Morgan starts where every Bible student must profitably start. The entire Scriptures, as we recognize them, are the product of God. To begin with the higher critical view of the Scriptures is to make the Bible the work of man, full of his own weaknesses and contradictions. To accept it as "inspired of God" makes every page come alive with wonder and every bit of history full of spiritual lessons.

Dr. Morgan sets out to demonstrate that the Bible is a book of harmony and unity. The Penteteuch reveals the sin of man and his need of salvation. The Historical Books show man's anarchy and the divine authority. The remaining books of the Old Testament demonstrate how ignorant man needs instruction from God. Thus the three divisions of the Old Testament set forth man's imperative need for a divine Priest, King and Prophet.

The New Testament shows how Christ Jesus meets fully man's need, through Jesus the Saviour, through the outpoured Spirit as the sanctifier and guide of the Church, and final triumph through the revelation of Jesus Christ.

The book is highly recommended to preachers and serious Bible students. Its particular virtue is the bird's eye view of the parts of the Bible in their relation to the whole. Thus, its basic value for more particular interpretation of smaller portions of Scripture is great. The insights provided will throw light upon verse-by-verse commentaries. There's light and warmth in the book. —*George E. Failing*

**JOHN WESLEY by May McNeer and Lynd Ward (Abingdon Press; 96 pages; $2.50).**

Even as the Crusaders of the old were willing to sacrifice all to follow what they felt to be God's will, so John Wesley was willing "to leave the world behind after his Lord to go." "God's good rider" was a great little man. Undaunted by churchly critics, rude mobs, or his own slight stature, he traveled the length and breadth of England, founding the Methodist Societies which later developed into the Methodist Church. Afoot, on horseback, or in a carriage, he carried an open book, continually adding to his enormous fund of knowledge on many subjects. He was admired for his courage and wit, respected for his scholarliness and devotion, and loved for his kindness.

It was from the Methodist Church that the Wesleyan Methodist Church was born, holding to the Biblical doctrines and concepts which John Wesley had brought to life a century before.

Written for junior and junior high boys and girls, John Wesley's life becomes alive and real. Through the flowing text of 96 pages and the glowing colors of 19 full-color pictures, the dramatic life and times of this "horseman of the Lord" who said, "I look upon all the world as my parish," is presented. All the major phases of his life are here including his early home training, his schooling, his missionary labors, his Aldersgate experience, and his life's work.

This is an excellent book for every church and Sunday-school library as well as a good book to have in the home.—*Don Kinde*

**NEW TESTAMENT GUIDE by John H. H. Bratt. (Eerdmans; 144 pages; $3).**

The author has revised and enlarged a work he first published fifteen years ago. He intends it as a popular introduction to the study of the New Testament, especially for young people.

The entire New Testament is considered in terms of the central theme, "The Christian Community." After an introduction dealing with the intertestamentary period, the Gospels are considered under the theme division, "The Divine Founder of the Christian Community," the Acts under, "The Spread and Development of the Early Christian Community," the Epistles under, "The Inspired Letters to the Christian Community," and the Revelation under, "The Destiny of the Christian Community." Each book is also given a theme, which themes constitute one of the best contributions of this work. The study of each book concludes with a section on questions and projects which make the book adaptable to either group or personal study.

The approach is quite generally conservative and traditional. There are a few breaks with the norm of New Testament scholarship such as the suggestion that Mark's Gospel was the last one written. There is a definite Calvinistic flavor to the whole, with repeated reference given to predestination. There is a larger number of technical errors in the printing of the book than one ordinarily observes, and this detracts somewhat from its usefulness.

This book does offer a quick, easily grasped interpretation of each book of the New Testament in language which the average Christian can understand. It does not appear to be distinctively a young people's book, despite its aim.—*Lee Haines*

**THE SOCIAL CREED OF THE METHODIST CHURCH by A. Dudley Ward (Abingdon Press, 1961; 176 pages; paperback; $1.50).**

This book is important both historically and sociologically. This importance is because it provides accurate information about the historical developments of the sociological views of the Methodist Church. The author is associate general secretary of the Division of Human Relations and Economic Affairs in the Methodist Church and has written on various aspects of social issues.

This book certainly accomplishes its purpose of acquainting its readers with the Methodist social conscience. The author discusses and analyzes the social creed and then relates it to contemporary social problems. The following problems are discussed at length in connection with the creed: the family, drinking, smoking, crime, race relations, the relation of church and state, economic life, world peace. The discussion of these problems and the Methodist social creed as applied to them is valuable reading.

The book has controversial parts, insofar as the readers of this column are concerned. In particular, two of the basic principles of the creed, the Fatherhood of God and the brotherhood of man, would come into this classification. However, these controversial matters do not detract from the significant influence which the creed exerts today as it speaks intelligently to the crucial social issues of our time.—*Charles Wilson*

**THE LONELY HEART by Cyril H. Powell (Abingdon Press, 1960; 174 pages $2.50).**

Dr. Powell is well-qualified to write this important book on the problem of loneliness which afflicts so many. He holds the Ph.D. degree from the University of Sheffield and currently is serving as a superintendent minister in the Methodist Church of England.

He has given such a vital discussion on the problem of loneliness that the eminent writer on pastoral psychology, Leslie Weatherhead, evaluates this book as "the best treatment of loneliness that I have read."

The author is well-read and draws upon excellent sources for quotations and illustrations. Pastors and church members who meet lonely people need this book. It is an outstanding contribution to the improvement of human relations.

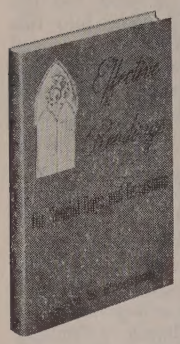
The first third of the book relates loneliness to all ages of life from childhood to old age. The middle third very skillfully relates loneliness to specific situations which the adult faces, such as temptation, bereavement, "shut-ins." The last third of the book shows how important a place the Christian faith has in the alleviation of loneliness. This is an admirable book for counselors.—*Charles Wilson*

**GOD BLESSED ME WITH A HEART ATTACK, by Richard G. Dunwoody (Zondervan; 62 pages; paperback; $1).**

"Gainful are the losses that bring us nearer to God," wrote Dr. Dunwoody as he put on paper the secret musings of his own soul—the confessions, reflections, and prayers of a young minister (also husband and father) who suffered a coronary heart attack at the age of 37. It is a most helpful little book whether one is sick or well. I marked so many choice portions. Let me give to you the author's opening and closing thoughts.

"One day . . . I felt so low in spirit I would have needed a step ladder to climb up to the bottom. . . . Despair is dehydrated hope. It needs to drink and be lifted with God's Spirit and promises. . . . Up to this time I was so weak and shaky I couldn't even read. This day. . . . Opening to Psalm 91, I began—'He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty.' Once I got there I had no desire to leave. I wanted to dwell in the secret place and abide under his shadow. . . . Utterly abandoned to the will of God!" On through to the closing chapter, Dr. Dunwoody goes from one "adventure in trust" to another. His conclusion—"My heart is filled with gratitude—'Oh, to grace how great a debtor, daily I'm constrained to be!'—for the grace that transforms weakness into strength, despair into hope, tragedy into triumph."—*Marian Wilson*

# ITEMS BY WESLEYANS



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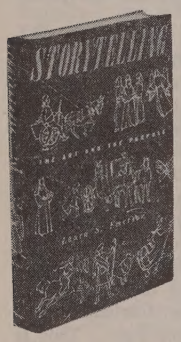


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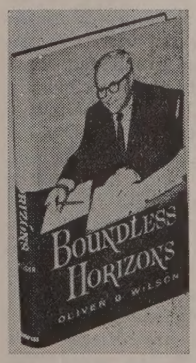


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This book carries an invaluable fund of information about our India field. It contains a picture of each missionary who has served on the field, a map of our Wesleyan area, as well as pictures and written descriptions of all the main stations, development of the India Conference, Bible School, medical work, children's and youth work. In addition, it gives an account of the Missionary Band's work in Central India, with pictures of present missionaries and some of the buildings. **$1.25**

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